

MI349

Osceola

Tues.
February 7, 1968

Must Remain in
Transcription Room

Mr. Nyland: Can you actually see it?

Mrs. Harris: Uh, Julia can you say something there so we'll see?

Mr. Nyland: Yea - Let's see everybody in the room -- Speak from different places huh?

Mrs. Harris: Uhn, Let's see, uh, mine is just like a - oh, I have such a volume. I didn't hear you.

Mr. Nyland: Oh yes, you can hear. Now w're all set. Yea? Now, what were those questions? - You said you had.

Mrs. Harris: Well, we listened to tape 1505 - We've still got it - and, um we were all very concerned about some things on there. Questions that were asked you and your answers, Mr. Nyland. One in particular I was concerned about was the 40 days and you said 7 x 7 is 49. (Mr. Nyland - 'yes') and I was interested in the 9 days that this young man who asked you this question - says well then we have 9 days left over. I was interested in that 9 days and could you help us or explain to us something about the difference in the 40 days and the 9 days there a little more?

Mr. Nyland: Well, the 40 days you understand. Because 40 is a number that occurs quite frequently in the Bible for references made when, I think in this particular case, was it after death? It was conversation with this wasn't it?

Mrs. Harris: Yes, I believe it was.

Mr. Nyland: And, in that sense it simply means that there is a certain length of time necessary for the bondage of the earth or whatever is left after the physical body dies to become free from the bondage of the earth. And that is a gradual process and it simply means that within the 40 days that takes place and that after the 40 days there is that kind of a freedom. The 9 days are then necessary to reestablish a period in

which the spirit, being free, now adjusts itself to the surrounding in which it will start to function. Exactly the same as Easter and Ascension Day and Pentecost also have the same relationship - 40 days and 10. And during the 10 days after the death and resurrection and pentecost when the disciples received the Holy Ghost, it was necessary for them during that time to prepare for something that then they could start independently (or?) instigate it and effect it by the teachings of Christ. So, the 90 days are simply used for the purpose of preparation. (I better wait, huh?)

A (?): She can hear it, too, Mr. Nyland, on the tape. You won't waste any tape.

Mr. Nyland: Doesn't matter. There's plenty of tape.

A: Well, may I ask you a question while she is - since we're talking about these 40 days or these 9 days - do these 9 days, are they kind of an intermediate place or plane before the --?

Mr. Nyland: Where it takes place doesn't matter as long as it is free from earth because it is an adaptation to a new kind of a level where further work will have to continue.

A: I noticed on the 49th, the thing that struck me on the 49th was not a whole number or complete number and it impressed me that there was always work still to be done.

Mr. Nyland: There is always work to be done because you go from one level to another.

If this level of earth is the one we are familiar with, the level after the physical body dies is a different kind of level and we always call it planetary. In order for the planetary body which has been partly started, partly as a result of work and partly because of certain conditions in life which gives one experience, that then at that level there is also work to be done. Gradually having in mind that the reason for work is that that what is life in man has, has to be set free from all bondage and the kind of bondage

that we are familiar with is that what is earth. But, simply moving to the next level does not mean that one is already free because there are several levels of being and before the totality of an absolute in an absolute sense can be experienced, one has to go through different steps and the level from our standpoint, starting as earth, is the first step would be planetary level, the second step solar level, the third step after that -- let me say this -- one, two and three is represented by earth, planets and the sun. These three become, in the development of evolution, a unit; and this unit goes over into the next third unit. That is a triad. And the next triad is made up of all suns, milky way and absolute. Or rather, before it gets to absolute, it comes to all milky ways and these are different concepts and they are just ordinary words, but the triad, which is the second one, again has to become one before it finally can go over into the absolute. And the absolute, before it becomes one, consists of three. So, you see what one is simply indicating is progress from one level to another and which we are familiar only from the standpoint of earth going to the next level and hoping to reach the level of the sun. There is a period in which spiritual bodies still have to perfect themselves. And that takes place on the second level where we are as first level on earth, the second level being the planetary body and the formation of that what we call Keshdjanian body takes place on the planetary level, but at the planetary level is the step towards the soul level and for that, that what is now Keshdjanian body or emotional body is used as a stepping stone for the formation of intellectual body which is soul. So, one must look at it as a gradation process in which is a constant desire to free itself from all bondage is done step-wise on earth, being bound by whatever we are now as earth beings. On the planetary level being bound what is required for the planetary level to maintain itself on that level and the number of laws, or the difficulties that are in the way are less on a planetary

level than on earth, but at the same time that what makes the possibility of growth a little easier on a planetary level is the change of density. So you have two different things. One is gradually loosening that what is the entity as represented by life into a different kind of a form in which the form becomes less and less dense. And the second is that when it becomes lighter it is less subject to the laws that might affect it. And the relationship, for instance, that Ouspensky talks about - so that what belongs to earth is 48, that the planetary level is the level 24, and the solar level is 12. It simply means that the number of laws that exist on a higher level are less and they are half as compared to where they come from. Do you see what I mean?

____: Yes, sir, I understand. That can, all those planetary levels ~~can~~ also be applied in the progression within us.

Mr. Nyland: The planetary level - this is one simply illustrates it as if the spiritual body goes from earth to a level which we call planetary, away from earth. That is - after the body dies - the physical body dies and our illustration simply means that gradually such a spirit would go up to heaven and meet God or be united with His Endlessness. This is one side of the picture. The other is that during the period of a man living on earth, he tries to develop certain possibilities for him to continue his own life while he is on earth and after his physical body dies. So that it is possible for a man to create for himself an emotional body, within the physical body as it is now, exactly the same as if he is already on a planetary level. For which it is necessary that he gradually die to his physical body - or puts the physical body in a certain place where it is not interfering with the growth of his emotional body. And that for man, in his sense of wishing to work, it is necessary to use the emotional body as a stepping stone for his soul, which soul can be again in man as a third body existing even if his physical body and emotional body are also in existence. So that

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the picture for man as a Harmonious Man simply means that he is then made up of three different bodies within himself. Bodies which have a different density also within himself. The first body being of a material quality and subject to 48 laws as it were. But, within him, his Kesdjanian body which is subject to 12 laws less and of course less dense, more light, and the third is soul body. Now, if that can take place because of work on himself during his lifetime, at the time when he dies physically, he has already a full grown body emotionally which then is used as a carrier, or as a house, which is then, because of its lightness, transported to a level away from earth. And we call it planetary, and this is the idea of a spiritual world existing outside of our own world as we know it. So that for such people who work now, for them, the work afterwards will have to be less. At the same time, the condition when one is in, only an emotional body and not the physical body any longer so that the period of adjustment which is necessary to adopt oneself to the higher level of being. And that requires even for a person who perfects himself on earth. It is still a change of conditions of living on earth and living in a planetary world.

And that is why I say this preparation it is necessary for anyone man, life in the Bible, to receive the Holy Ghost, was after the disappearance of Christ, an entirely changed condition in which St. Peter and all the rest had to stand on their own feet. And they were not as yet equipped to receive the Holy Ghost and only after this period of preparation had been transpired or had been finished. And then they were ready, at that time, after 49 days had elapsed totally, on the 50th day they started on their new task - as it were, you see?

_____: The reason I was ____ing the 48 as to being the whole number 50. In other words -----

Mr. Nyland: The whole number is 50.

_____: That's what I was talking about.

Mr. Nyland: Because it is after the 49, that's 7×7 , again has become one. You see, you have to see the law of 7 as an octave, as a law of phenomena in which each section of 7 years becomes one regarding the next section of 7 years. So that gradually the progress of that what is a completed octave becomes a do for the new octave. And the next step would be the second octave again becoming one for the third octave. So that in the period of one's life there are seven different levels, represented by 7 different laws of octaves. And that only after the 7th has been reached that then the totality of all 7 becomes one again in order to go over into a new state which then is called Pentecost.

It is really the equipment which one then has received and the testing out of that equipment in different conditions by being alone and not being dependent or in the neighborhood of Christ any longer. That is allegorically the meaning of what historically we know, or at least what is written up in the Bible. But, it is exactly the same as it is for ordinary man. In his development of his own life, he goes through several octaves of his possible development. That is, naturally in his life, if he reaches that age of 50, he is half of that what should be 100 for him, which again is 1, but the 5 and 0 together is made up of all 7 - 49.

_____: That answers my question.

Mr. Nyland: All right? - 49 together of course is 13. Four and nine, and one and three is four.

_____: That's huh, On the tape that we made, you, I don't know, I was excited and everything and I said compensation instead of dispensation. You remeber we were talking on that --

Mr. Nyland: Yes

_____: And I was in hopes that you would know. Only I wasn't pleased with that tape at all. I changed my mind on everthing.

Mr. Nyland: Well, the tape was a little long.

_____: It was a whole lot long.

Mr. Nyland: And, aside from that, no, it was long. It was all right as a, I would almost say, as a principle. But, when one starts to talk about and wants to say certain things many times you bring in something simply for the sake of saying them without actually knowing what one is talking about. And there is no particular (I wrote that to you) there is no particular reason to try to interpret something that simply one reads which has to be taken in a much simpler form. As reading, and not expect that at the moment when one has read it that it has digested enough so that one really can talk about what it means. The meaning of a tape or the meaning of a reading simply means that that what is a fact - or what is presented as a certain way of thinking - is taken in, into one. One is still the same person. The only thing that has happened is that now the mind has a little bit more information and data. And the process of changing that kind of food into an actuality of an understanding means that that what is there now as knowledge has to be changed over into understanding by means of experience. And the experience is the application of that what one knows. So it will take time before the understanding is reached. And it only will help when one has understanding to talk about the relative values of certain things which originally, being only ideas, are put together without any rhyme or reason, one on top of the other practically. When they are digested one sifts out what is right and what is not as good and that is () the understanding and finally emerges with a kind of ^{being} ~~being~~ knowledge. And the being knowledge can judge about the value of the fact. But the knowldege itself cannot. You see? So you extend it with the best of intentions but it doesn't mean any-

thing. That's why Gurdjieff says read the book three times. One reads it the first time like any other kind of a thing and it is interesting and some you understand, some you don't. Some you know he is pulling your leg. Sometimes there is Mullah Nasser Eddin usually says something humorously and it has an application. You kind of smell that perhaps there is something you don't understand and the sentences are too long and it is very much involved and becomes quite confusing. But he says read it first, which is right, just read it. Now during this process of reading some kind of information already starts to trickle down into one's mind and into one's feeling and you are not so easy about it because you really don't know and you know there is--there is something that, "Why does he say this?". And this questioning changes everything. So that after the reading of the book as a whole, you are a different kind of a person. You may not know very much but you are a little bit more flexible, a little bit looser, a little bit more able to receive certain material that at the beginning of the book you could not receive. And now you read it aloud. Or you read it for the second time as if reading it aloud to someone else. Now that kind of process simply means that I try to put in words when I read a thing aloud for someone else, as if to someone else, that what I now, as my experience, consider the quintessence, and I would like to communicate that to someone else for his or her benefit. My _____ is quite different then because I now must be very careful that I enunciate well, that I emphasize what already my understanding is for the sake again of being understood by someone who is listening to it. So I get a different kind of experience. At the end of the book after the second reading, I am again a changed person. The attitude of the second reading is towards the outside world. What I need now is that what is my attitude towards my inner life. So that when I read it for the third time I read it in order to extract from it that what is needed for my own building up. For that is what is my inner life and a further understanding of what is real _____. So it is an entirely different way of reading it then. Different from the first time. Different from the second time. The real reading is

the third time. And I can only do that after I have read the other two. Then I will approach it from an entirely different standpoint because I know approximately what there is, you might say, for sale and then when I look at myself I am ready to buy. And not everything that is for sale I want to buy.

Questioner: Well, I'm right now. I've had to quit it little bit because I was digging too hard and I found out since then that I am beginning to digest what I have gone over.

Mr. Nyland: That's right.

Questioner: I don't think I'll finish the book this year, Mr. Nyland.

Mr. Nyland: It doesn't matter.

Questioner: I really don't because...

Mr. Nyland: Take your time.

Questioner: I find that I'm falling back on it ~~much~~ all the time and...

Mr. Nyland: You will find more time, Julia. You will find more time. Don't start out by saying "You hope you or you may not finish it". You never can tell. There may be something that is happening in you that all of a sudden you say, "I've got to finish the book".

Questioner: No, I wasn't meaning that. I was meaning there's times that I'll be studying or working on self and I'll have to go back _____ something that I have digested and I want to see about it again. That was my point. Oh, I can't put the book down.

Mr. Nyland: You keep the book and read it as often as you can.

Questioner: Well, I'm going to have to have a new one I think before I finish this one. It's in such bad...

Mr. Nyland: Is it worn out?

Questioner: It certainly is worn _____ and everything else.

Mr. Nyland: Julia, don't ever buy a new one. Even if it hangs together by a thread.

Questioner: I wouldn't part with all my markings for anything.

Mr. Nyland: No, you keep it and don't buy a new one. Keep on reading it. Tear the pages,

paste them together again. It doesn't make any difference for that is your book and it should be with you all the time. And what I meant is simply there will be times in which you will find such necessity of having to read the book, at that time, and probably much more intense, so that you will set a task and say "Everyday I am going to read five or ten pages".

Questioner: Well, I have really worked on it.

Mr. Nyland: That is good. But you will find that certain things change. Many times one has an idea that is this and tomorrow something else has come up and you will change your mind.

Questioner: Mr. Nyland, we change, I change my mind after hearing what I said. And the more I've thought about it I've thought, "Oh, I hope she hadn't mailed that tape ." I did.

Mr. Nyland: But, you see, what difference does that make as long as you've changed.

Questioner: Well, you were the teacher. I want to do the best.

Mr. Nyland: The only thing is, of course, that when I hear the tape I say, "Oh well, that's already 10 days ago".

Questioner: While we're speaking of the tape, may I ask you something just a minute on this? That on these tapes that we send you, are you the only one, the only one that hears these tapes?

Mr. Nyland: Yes.

Questioner: Well, I didn't think you could afford to let anyone else hear them. Thank you.

Mr. Nyland: No, you can be sure. If you have a regular group where there are many questions from different people, and when there is really the necessity of answering certain questions when there maybe a misinterpretation or something, in such cases, since I do get too many tapes, I cannot listen to all of them. So, I have gradually certain people who will answer, who will write, or sometimes make even a little tape as an answer and I always will see what they have written or what is being said. So there is a little check

on it. But it releaves ~~xx~~ one of the time, because I-I just-it's impossible. I cannot listen to 20 tapes a week.

Questioner: That brings up something else here. When we, you've asked us to make tapes from the tapes that we have listened to, from your tapes I mean. When we make a tape and send back to you do you just want us to tape one side?

Mr. Nyland: Yes.

Questioner: Thank you, sir.

Mr. Nyland: Only one side. It's much much _____ and moreover some machines don't take it. If you have a full track machine it doesn't take it when it is a return tape.

Questioner: Well, sometimes, it's rather hard on us. We had to have three settings or whatever, if you want to call it that. We had to get together three times on that.

Mr. Nyland: Well, as I say in an hour add a half you can say enough. And you can concentrate, if you, let's say, on the average, you must once a week, in one hour and a half, one can say enough about one's own experience.

Questioner: Oh, you want us to tell experiences, too.

Mr. Nyland: ~~That is~~ I want to know what is the application of work in your life. I do not care particularly about what you now think of "All and Everything" and how to interpret it.

Questioner: Well, I'm not speaking of experiences on "All and Everything", I'm talking about experiences on self.

Mr. Nyland: ~~Nyland~~ That is what I'm talking about.

Questioner: May I ask a question?

Mr. Nyland: Let me just explain. Whatever you do in reading "All and Everything", whatever you do in discussing the ideas, whatever you do when you may be listening to a tape from N. Y., all this has one aim. That one is inspired to wish to utilize whatever you know for yourself in any kind of an attempt of working on yourself and as a result because of that, that you have experiences of awareness or experiences of being awake. So that everything

is constantly directed toward that one aim. The purpose for man, in doing whatever he is doing, and particularly when he is doing anything in relation to Gurdjeiff, is simply that he becomes a more conscious man. And a conscious man is determined or is defined as a person who is awake. So that everything that I do, whatever and wherever it comes from, has to be utilized for that one purpose. And what becomes important is I have information of this and that and I'm inspired to want to use it. Then when I try to use it I run up against such and such and such a difficulty. The question is, "Am I on the right track? Do I do it right? Do I understand what is really meant? Is it worthwhile for me to spend my time in such and such a direction? Am I a fool in trying to do it in circumstances where I cannot possibly have any kind of a result?" And these are the discussions that become important. Because then I will know at what particular state you are and then probably tell you, "You ought to do this, you ought to do that" or knowing where you are, I know what is needed for you at that time. You see?

Questioner: Yes, sir.

Mr. Nyland: This is the whole purpose of groups. It is as if I would be there and they would have asked questions and I would have a chance to answer them personally. A tape like this is only a substitute, sometimes a poor one, and many times it fails because the answer is not given right away and there is no possibility of an interchange or a communication of an exchange back and forth. But if one keeps to the essence of the question and can understand the essence of the answer, in the long run, it will be useful.

Questioner: Well, let's see. Is it possible-you said back there on that tape in answer to my first question that you grow to where you can live with, not depend on the Christ after he has gone. You stand on your own two feet. Is it possible for a person to say or to come into this realization, I mean, you know what you've come into, you know the truth and the truth sets you free. Is it blasphemy to say "I am Christ?"

Mr. Nyland: No, it is not blasphemy. You do not understand what Christ is.

Questioner: That's where I am.

Mr. Nyland: Christ is Work.

Questioner: Now then, I realize that. I came into that. One day, observing myself and something inside of me, that seemed to have a sense of being, more than a sense of feeling, you know, just like I feel, like I would pinch myself or scratch myself, this sense of being is different from that kind of feeling but its a feeling, its an emotion.

Mr. Nyland: It may be. It may be an emotion, it may be intellectual. It may be formulated and it may be _____, not subject to formulation. It is a state.

Questioner: Yes, Now then, a state of mind?

Mr. Nyland: It is not a state of mind?

Questioner: Not a state of, I mean, a state of consciousness?

Mr. Nyland: A state of being.

Questioner: Is that being? I call being and this high consciousness. It's a sense of being to me. Is that right?

Mr. Nyland: O.K. If you want to give it a state of self consciousness, its a different level of being.

Questioner: Yes, good.

Mr. Nyland: There are different levels of being. And when I am ordinary like now, sit and walk up and down, so forth, it's a waking sleeping state. It is a level of my being. If I am asleep, physically, it is a level of my being. It's lower because it is less functioning. In between there are different levels. For instance, I wake up ~~at~~ half way, I am still a little sleepy, still I'm a little bit awake in the ordinary sense. So my level of being gradually is raised a little bit. Now when I rub the sand out of my eyes, and I can see clear and I can start thinking about the day, my level of being is a little bit higher again. When I now become interested in doing certain things because I have to or because I want to, my level of being is increased again because more of myself as a personality is taking part in that what I am doing. If I now become interested in really producing something that is much more worth while, like, let's say, writing a book or painting, or studying something I want, or scientific direction that I want to do re-

search. Or, if I wish to have a conversation with someone about philosophy and I talk about the real meaning of life for me. Or that I become religious and that I say, "Yes, I pray to God", the level of my being constantly changes. And it is quite different from a being that is at a lower level, a little bit like an animal, just eating, drinking, and sleeping. Or sitting and watching TV.

Questioner: Well now, if a person gets to that level, is that so-la-si-do-so?

Mr. Nyland: Juanita, the question is on the level of being within two levels which are separated as a step. The changing over is gradual. You see, I have a thought that I shouldn't occupy my time with all kind of nonsense. Here I am. I ought to read a book. I change my life. And there is very little difficulty on that because it simply means I have to understand the value of one as against the other and I have to have a measurement within me with which I say that one is better than the other. So that it is more worthwhile for me to spend my time in one direction and not to lose energy in another direction. This goes within two levels of being. That is, within the level which is separated now by that what is the physical sleeping state and that what we call a state of awakening and self-awareness and self consciousness. There is this whole realm of ordinary waking consciousness. But to go over from this into the new one as a step, something else has to be introduced. For instance, if I make the division between physical sleep and ordinary waking up as I walk around, there is a tremendous difference between the two. Because the physical sleeping state, nothing of me is functioning practically. I am breathing. Very little goes on as far as sense organs are concerned because I don't receive any impressions. All it is is breathing, blood circulation, certain tensions and the processes of digestion. And that gradually because of that the state of my body with all the organs is changed so that it is, let's say, it is less tired when I wake up instead of when I want to bed. The difference is now when I wake up and I open my eyes, immediately I receive impressions which I never received in this physical sleep.

Questioner: Now, that's what I'm talking about.

Mr. Nyland: And that is what is the step. It is the introduction of something entirely new. I introduce into that the physical phenomenal world which is not that I am in a physical sleep. Now the difference between that what is waking sleeping and going over into a state of consciousness. self-consciousness, is the introduction of an objectivity.

That is the newness that is there. And unless that newness is introduced, and I define now objectivity as freedom from subjectivity, I'm not in an objective state.

So, the step is like this - within this level of the step.....difference in gradations of being. But this is an entirely different direction of going up. And that's the idea of the step. I can be here accumulating a great deal of information and data and so forth - but at this moment I utilize what I have taken in as food and this food now having been digested gives me and impetus to wish to reach a higher level.

Questioner: Now then, in that wishing, something takes place in me. Or in what it is wishing. Well, now then, we've come a step further than the Christ, now to a person who has experienced something, we'll say, experienced God, or he thinks he has experienced God, this thing just happened. It was not - you did not strive for it - you just have a sense of being and you find yourself in this position with the inner self. And you begin to observe and you realize - "Well, where is my God?" You know.

Mr. Nyland: He is gone.

Questioner: Yes.

Mr. Nyland: You only have it for one moment and then it's gone. And you start thinking about it - it disappears. God is not interested in your thoughts. (Q: No) He is interested in awareness.

Questioner: But then something else happens to you. Is this - I said back there - Was it blasphemy? Is it blasphemy for a man to say "I am God. I am all that I know of God."

Mr. Nyland: At the moment when one says "I am God" you are not.

Q: That's what I wanted to know.

Mr. Nyland: If he wants to say "I had an experience as if I was God."

Q: Now then.

Mr. Nyland: That you can say.

Q: There's the two differences.

Mr. Nyland: But to say "I am ~~B~~ God" of course is wrong.

Q: Well, we experienced that this past Sunday - with a friend of mine and my daughter - and I made this statement. Well, I had experienced something, but then immediately upon stating that, I lost that, you see.

Mr. Nyland: Sure, Yes.

Q: But I had the experience and I knew.

Mr. Nyland: You had an experience of something that was unusual. If it was something out of this world it is more God-like. (Q: Yes) And that is the most that one really dares say. (Q: In this life.) Whatever it is in this life you can have at a certain moment as experience as an insight or a realization of something else existing which you then experience which is not of this earth.

Q: Yes. Well, now is it possible to have that experience and to feel you know this thing.

Mr. Nyland: Yes. And you know it then it is already gone it is a memory. You try to hang on to it, but it doesn't help; It's finished. Because it was only a momentary flash like a lightning when it is there - it disappears - what is afterwards is maybe a little thunder - or also a result of what what has lit up an effect on your eyes as if it were still there.

Q: Well now, it wouldn't be exactly blasphemy if one said that and had this experience and then immediately realized he had lost that in speaking.

Mr. Nyland: One can simply say it but the moment I say it, it's gone. (Q: Yes.) If I can maintain it, I have to be on a different level.

Q: Now that clarifies the moment to me that you speak of so much in the tapes. Yes.

Mr. Nyland: But does the moment in itself have a quality of not being bound by form.

That is, a moment is not bound by time. Time always has a form as we know it.....

Mr. Nyland(cont.):if we say it's three dimensional. But when the three dimensions have become one it is a moment. It is not subject to any length of time or any duration of time. Now, one can imagine that the moment expands. You see. That it is not a point. That is still retains the quality of infinity. And then expands until it is, itself infinite.

Q: Now that helps me.

Mr. Nyland: You understnad?

Q: That helps me alot.

Mr. Nyland: And one can then compare it to a state of being awake as a result of continued state of awareness.

Q: In other words we are more aware more often than we were in the past -when we get--

Mr. Nyland: That's right. But that means I am--if this is a higher level--I come up I go down--go along--come up and go down.

Q: It fluctuates.

Mr. Nyland: It is like a little pinpoint-But if it is a continued state, that what becomes a little line then there is nothing then a little line again, then there is nothing. I walk here. This is my ordinary existence. And at times, there is something there that also exists. First as point--then as a little bit of an extending of that--But it is very far removed from a continued awakened state. And this a continued self-conscious or unconscious. Now the only time I can say "I am God" is when the two exist. That is, that this is actually God existing and this also can exist--it doesn't matter. Because I don't live here. I can live here then I would be God and we are tremendously far removed from that. So it would be blasphemy.

Q: It would be in that sense.

Mr. Nyland: But I can say I've had an experience as if God was there.

Q: Now, that is not.....(Mr. Nyland: No not at all.) But one can be forgiven of that remark in ignorance.

Mr. Nyland: In ignorance one doesn't know. We use the name of God with the best of intentions without Him ever hearing it. It is not even necessary to be forgiven.

Q: Well, now, why is it that they have used the word God recently so much in so many ways that it--at times you feel that maybe the word itself doesn't mean a thing.

Mr. Nyland: I think it's a very nice word to use.

Q: It's a nice ~~word~~ ^{one} but look what they have done to it--how they have--"Is God dead" or "If you believe He's dead, He's dead" and so on-- you know the controversy.

Mr. Nyland: Yea, but (there are/?) such people. What do they mean by that word God.

Q: That's what I wondered. Does that have a sense of destroying that which is sacred.

Mr. Nyland: I don't think it matters at all.

Q: You don't.

Mr. Nyland: No. I don't think that God--you might say, in His infinite wisdom, doesn't listen.

Q: Well, I've learned alot in the past few minutes.

Julia: Mr. Nyland, you told us on time that we were not God's created image until we manifest God which is.

Mr Nyland: That is the aim. You see instead of making Bod in our image and imagining him as a very superior human being, it's entirely the wrong way of looking at it. I have to learn what God is and then aspire to become what God is. But from my standpoint as a human being, I really don't know wery much about God. If I can say it is not this and it is not that and so on and so forth that it is not subjective, it is not the personality, it is not my form of begavior , it's not a human being, I am still am up against it, and then what is it? Because the definition is not correct by a denial of everything I know. I'm lift in emptyness when everything else I now use for filling is now gone. What will I fill it with? I can say life for me is what it now is because I know the form in which it appears.

But if I take all the forms away is anything ever left? If a human being is living and he is dependent on sense organs in order to continue to live and a little bit of food and perhaps some air that he breathes in. If I could imagine a person not having any hearing or sight or touch or whatever it is that are the five sense organs, what is left? It is still questionable if his blood would continue to circulate. Because it is dependent on his heart and the heart is not being fed in any way what so ever. Maybe by breathing that my lungs can help me to circulate the blood. But if I say I have no way of knowing. I have no impressions that I receive and my body being a lump of flesh is now dependent on the little bit of food that it takes in, do I ever know how to move my hands or arms? Most likely not. And does my stomach depend on my brain sending out orders that the stomach should function? It's an interesting question, you see, what actually is left of a man when you shear him of everything that is now so called human. But at the same time, that what is left, being free now from human, would approach that what God could be. Now if, in addition, I say God is not material, he is spirit. I have to do away with my body. Then I say that what is a thought or a feeling in me, that can approach God in some way or other when it is less dense. Now when I make it as pure as I can and when I say that what is my thought ought to become objective so that it is free from all subjectivity, perhaps I can get a little better picture of what God could be from the standpoint of my mind. And that's probably as far as I can go. But there is, of course, the other...the question of the universe existing. Something that I have to acknowledge and I can acknowledge with my ordinary mind when I look at it. And it starts me thinking of what is there behind all this that is now circulating around each other in accordance there happens to be. Which of course I don't know. But judging by the results, I must say there has to be some kind of a law which is so accurate that even I can for tell what might happen. And do I now believe that that kind of a system originated because of an all wise mind existing

and ordering this to exist or to be maintained. And there, of course, I go into a philosophical question of what kind of creature could I imagine. And again I am limited in my imagination because when I say a creature who is all powerful, who knows everything, who can be everywhere at the same time, naturally I cannot conceive of it. But if I say, since I'm a small kind of a person, I consider it a giant. When I say a good trait of a man is to be kind, I say that what God must be must be all kind. If I know a little bit of something, I say that God ought to be that kind of an entity which knows everything and the words don't fall on the earth without his knowledge and ~~the~~ everything is foreordained and the law is in his head and whatever it is that I now consider as belonging to me which is the highest that I can think or feel. All of that I say, must be God. And again, I am limited by that what I consider now God ought to be in terms of myself. So the only solution is that when I now consider these terms belonging to me, exactly the same as the form which now is the house of my life, that I only can reach the possibility of a real understanding of reality of my life or of God when all these things are taken away and see what is left. So that if I try to divorce the concept of God from everything that I now know as a human being and I define him then as that what is non-human, I can in my mind sometimes reach a certain moment of an understanding, and again, when I have it, it leaves me immediately because it is something that does not belong to me primarily but for some reason or other there is a possibility that every once in a while I can try to understand what is meant by eternity. Or I try to see what might be meant by omniscient. And works, of course, fail. And my concept fails one. Because the limitation of my mind and sometimes I would say, in prayer, a relationship towards that what is infinity or what I call God and at the moment I cannot find even any words. And therefore I must say "not my will but thine". Because I cannot. How can I tell God what to do? I do not know. Omniscience doesn't mean anything to one. It is a word. Omnipotence, of course, it is utterly

impossible to conceive! What is omnipotence? And at what point is it that kind of a power? You see, this whole idea of infinity when I happen to think about it with a finite mind, I cannot get rid of what is form. So the only way by which I hope and what of course I say, "Yes, when I die, I'll be in Heaven. Then I'll be all wise or rather I'll be closer to God", and I picture that kind of a possibility of an experience as if I then, as an angel can sing and play a harp. Because for me it is the purest form of an emotional state and in that I say now that what I wish to do when I am a man on earth is to create this. Even if I use a form. In a good moment of myself (___?___) where is God? And then I say I pour him into that form and again this is a different process. What will I use to pour into that. I say the highest of myself and I know that the highest of myself is still human quality. So I am driven to the idea that that what is human can never be God. Therefore I want to create something now that is inhuman, unhuman, not human, that is not subjective. And the first step for that is objectivity. Because that for me, by definition is freedom. And I equate it with God. My God. Not the totality of all Gods, far from it. Only that what is for me and has the possibility of helping me when I, in my subjectivity, am up against that. And this is really the principle of Work. Because I create "I". It is God for me and I endow it with something I haven't got as a human being. I am subjective. I create it as if objective. I create it with my subjective mind and my subjective feeling. At the same time I say, "there it is as well as I can make it, as well as I can conceive of it" And I say, "What is it really?" I say it is a replica of that what I know at times to be myself. And I say that when I and know every once in a while have a flash of realization of existence and I call it my life. And that sometimes I come close to it when my life is threatened. That then I say that what I now wish to protect is me, as I am, as if I go deeper and deeper and deeper until I finally come to a point where there is no possibility of going deeper. Because it is a point

already and it is the center of myself and I say that is for me my magnetic center because that is the replica, the representation of God within. And I say that I call life. And you see, those are the two things that home in man. Either the realization that he is that way...sometimes he dares to say I am God's child. But I am a child. Never the less I have a quality. That quality I try to discover. And now when I discover it I see that that quality is in prison. That that what is really there of ~~max~~ the most important part of myself is not free to go out and to be expressed. And that there are many things that hamper it even in its development. And it has been withdrawn. I call it essential essence of myself. The holy of the holies. I don't hardly dare to go there. Because I know that I am living in the outside world. I'm living, perhaps, in a little bit of an inner life but where do I get the key to really come to truth?

Juanita: Now, that's where I came to when I asked the question, is it blasphemy to say I am God. I mean within yourself. It's a knowingness or something.

Mr. Nyland: At the time when one says it, it is right that one experiences that as an experience one has had. Never to say it. One knows it. It is not necessary.

Juanita: That's when you said it isn't necessary for words. It's a science.

Mr. Nyland: It is a sigh.

Juanita: A sign?

Mr. Nyland: A sigh.

Juanita: I understood on the tape that it was a silence I guess...a sigh.

Mr. Nyland: A sigh. It is a possibility of giving something of a different kind and matter without being able to formulate it as a word. It is a link with which I as a human being try to reach something like sighing to God, or yielding or praying or establishing a relationship with a higher level, hoping that that will be heard. So that then almost as if when it is

heard. So that then almost as if when it is heard a little cord is lowered so that it will like an anchor I can attach myself to it. It is like that.

Julia: Mr. Nyland, may I backtrack a little bit? (Yes) I'd like to ask you-on this 7 law-is the 7 years, I mean-applied to-like the chemistry of the body changes every-(Yes). That's it? That's what I thought.

Mr. Nyland: That's what I said in one's natural growth.

Julia: Another thing I'd like to ask you, sir, on these laws-and I won't bother you anymore. What do you mean by 48-I think someone asked these and you were talking about these final laws. I believe the way I understood them on the tape to take 'em down was 48, 96, 24, 2, 12, 23-did I get 'em right?

Mr. Nyland: (Yes, you did)

Julia: I did?

Mr. Nyland: You start with 48 and twice as much will be 96. (J. Oh!) And that is what we call the world of ordinary matter or stuff. Very close to the non-existence of any kind of life. But nevertheless, belonging to the universe as a whole and furnishing material which can be used as supporting material for that where life can enter into. Which is already a little bit of life-for instance, like a crystal-growing- or something that is like matter-or deteriorates under the influence of certain other forces. All of that means a change. But it does not have for us, life as we know it as a human being or even as a plant. So you see we start on our level of being with 48. 48 simply is a number. It has no meaning whatever and I don't if even Ouspensky himself ever counted 48 laws. But for the matter of relativity it's quite all right when I want to say there is a difference of levels which are subject to different kinds of laws.

_____: Einstein made that clear in his book on relativity.

Julia: I see. And the 24. The number 24 is the planets, the planetary level. Now then what other numbers did I get wrong?

Mr. Nyland: Divide it. 24 divided by 2 is 12.

Julia: You see we just couldn't understand it on this tape. You just don't know how many times we played this back. You didn't say a 2 then, did You?

Mr. Nyland: Probably not.

Julia: Alright. But you said the 22 -that's the solar.

Mister Nyland: I very seldom talk about 96 but I do talk about 48 once in awhile. 24, 12, 6, 3, 1.

Julia: You didn't get 23 then, did you-well, then, that's my number.

Mister Nyland. No, I didn't talk about it.

Julia: Well, we were trying to put (em down, Mr. Nyland and we were just-

Mister Nyland: That's alright. But as I say, it's only relative. It is only to indicate that there is a difference in order to facilitate one's thinking, we make them half. Instead of 24 there may be 23.

Julia: Now are't ya'll glad we got that straight?

Mister Nyland: The only question is-what are now 48 laws?

Julia: Well, now you said there was 48 laws to fulfill. Really I'm gonna have to know what these 48 laws are.

Mister Nyland: That's it. And then maybe you will know what 24 means.

Julia: All right that's it.

Juanita: Where do we find the 7-fold laws?

Julia: Let's get this 48 first.

Mister Nyland: 7-fold laws is alright. Because you can have

now the recognition of an octave in yourself as a law phenomena. (Julia and Juanita: Oh, I see, etc.)

Julia: Well, I want to ask you a question now

Mister Nyland: She wants an answer to what are the 48 laws.

Julia: He was gonna give us an answer on the 48 laws.

Mister Nyland: All your habits.

Julia: All my habits?

Mister Nyland: That what binds you. That is a law for you. You see whenever you know that you are under the influence of something that you cannot break-it is a law. When you go against your habits, you go against the law. It simply says, against one's nature. It is a natural law. The manifestation-Oh, I think they can be reduced more oreless and that's why I say it doesn't make any difference. The difference is only that when I am now abject to Xllaws, that in the next level I am subject to less laws than X. And I simply say for the sake of clarity it may be half. In order to illustrate that if I combine 2 laws together and make 1-that out of the 48 I makek24. When you gradually start to reduce that what is still complicated to simplicity for the simple form, one keeps on distilling until that what you get is smaller in quantity, but higher in quality. And that is really the process that takes place when I go from 48 to 24. I have less but it is of a different kind of quality and I simply express that by saying it is less dense. Less dense means it is more free. But for me, the concept of freedom has to do with lightness. And when I say that something is not subject to the law of gravity because it can float, it is an illustration of lightness. At the same time, it is a freedom from the law of gravity.

Juanita: May I ask a question right there? Now, if that-you say it floats. It is free from gravity. That which is the essence of God

within me, can that go without ...leave me and go out and come back into me and can that contact...can that do things among people?

Mr. Nyland: It all depends how much there is of that essence of God. Anything that is higher in (light) from what you are is, for you, God.

Juanita: Now, can one experience that?

Mr. Nyland: Of course you can.

Juanita: Once you experience it, but then can one grow to direct this in ones...

Mr. Nyland: Whenever there is the possibility of something independent of that what you are which is God like or a quality of God which is interested in guiding you. Whenever there is an "I" or the beginning of one that would have that quality of being benevolent regarding yourself, that would be the guide that will help you to develop whatever there is of separation possibility for a person. So if a person consists of material form and some spiritual value and perhaps some concepts in his mind which are also perhaps a little bit more ethereal, that then what is needed is someone, independent of ones personality, which has a quality of knowing and then, in guiding, is willing to be sent to the body to help it and participate in the activity of the body. So that Beelzebub comes down to earth to tell the slugs what to do.

Juanita: I know. All right. Thank you.

Julia: Mr. Nyland, you have to create this within yourself, do you not? Because a lot of Dick, Toms and Harrys do that without that "Little I".

Mr. Nyland: I don't think so.

Julia: Well, what are they doing then?

Mr. Nyland: I don't think so because that what they create is still part of them. You see, the quality of the "little I" is that it is independent and by that I mean it is impartial.

Julia: Let's see, maybe we're not talking about the same thing.

Mr. Nyland: Who's the Tom, Dick and Harry?

Julia: Well, that's just an old northern expression.

Mr. Nyland: I know, anybody. But who is it, what they do.

Julia: They would be professors, in this ESP and all this junk, you know. Psychic, etc.

Mr. Nyland: That's what I say. Many of them remain still subjective human beings and whatever they say is a subjective interpretation. It does not exclude that there are people who are in touch with a higher level of being, and they may be influenced by the spiritual world and the spiritual world can enter into them or use them as a medium.

Julia: I want to be used.

Mr. Nyland: Well, yea, maybe. But how will you? You have to be quite clear or you have to have by nature already extra.sensory perception which enables you to be that kind of a person. I think the wish is right. It doesn't mean that one has to be (___?___). You know not everybody is smiled on by God. There are few.

Julia: No. But I understand that quite well.

Mr. Nyland: That is right. If one knows for oneself one can try. That is God.

Julia: Before we get much further I'd like to ask you another question about getting new members and everything. Is...when we ask someone to come with us to study. What approach do we go about that?

Mr. Nyland: Depends where they are. Your approach has to be adapted to the world they live in.

Julia: Well, what do we call the study here?

Mr. Nyland: Whatever it is. Whatever it is that they are looking for. If they are actually honestly looking for something, you have to talk their language.

Julia: That's what I'm talking about because there are certain ways that you can approach a person that you would frighten them and there are certain ways that you can attract and draw them.

Mr. Nyland: Sure. You have to assure them that they can trust you. The only way they will know is that when they feel at home with you. So, when you talk their language at their level, they will trust you and then afterwards you say something that they do not know, they will accept it.

Julia: Well, that's a wonderful answer...talking their language.

Mr. Nyland: Yes and you have to start and never lower yourself to their level if you believe that your own level is higher. It is very necessary to know where they happen to live.

Juanita: Well, I always put it this way: If I see a person and I'm attracted to this person for some peculiar reason and he's down there digging the ditch, I find myself down there with him helping him dig his ditch. You know? And then suddenly when we get out, well, I mean, there's a little spark of something between us and you're drawn more or less to each other than you have to invite or anything, you know?

Mr. Nyland: Well, you have to continue with the spark. You know. You have to keep on kindling.

Juanita: And it grows...

Mr. Nyland: No it doesn't, not by itself.

Juanita: I mean, it grows by you working.

Mr. Nyland: If you give him food, then it will actually continue to make a fire.

Juanita: Nourishment.

Mr. Nyland: It is very definitely a requirement. It's not only making statements about beautiful things. (___?___) a brush in my hand I go ahead and paint and then you tell him how to paint. You have to tell a person how to wake up. There is a point at which you have to introduce this question of what is work, what is a method. And one has to be very clear what is meant by it. Not just a lovely this and that and so forth and its very good and glory halleluja. It is something...buckle down.

Juanita: It's a hard job. Work is hard.

Mr. Nyland: Yea, good. Work means wake up. Work means you're asleep. Otherwise I wouldn't talk about Work. Work means you have to do something to get out of your sleep.

Juanita: The fact that we are here...we have been brought together by a power or say something stronger than we are. This is a part of Work, isn't it?

Mr. Nyland: The part of work is that when one realizes that one is here for a definite purpose. So that when I say yes, we are all here together for this and that, if we could define the kind of purpose, it would be very helpful. But even if I know the purpose and I start to define it for myself, "My purpose is to become a conscious man", It may not be the purpose for someone else. The motivation for different people is entirely different.

Juanita: Yes, I know. But I mean, if we're sincere and we're really wishing and we're trying to Work, this is part of our work.

Mr. Nyland: You have to tell them how to Work.

Juanita: Yes, but I say, this group..this is part of our Work.

Mr. Nyland: Certainly. As long as you can discuss what is Work for you in application and result which then other people can hear and perhaps have some idea about or not and simply let it go, so that the group always becomes a testing ground for yourself to formulate whatever your experience has been. That is right. And that has to be of course, honest, truthful as much as one knows how and perhaps someone else might know a little bit more or someone else might be stimulated by what you are saying.

Juanita: Well now, when I received this phone call just previous to your coming, he laughingly said, "Well I hadn't been too aware, suddenly I was made conscious of a certain situation, a certain person". Then he is working when he comes into that awareness of what is going on.

Mr. Nyland: I don't think so.

Juanita: You don't think so?

Mr. Nyland: No, darling, I don't think so.

Juanita: I see.

Mr. Nyland: I think they are well meaning.

Juanita: Oh, I see. I always give the person, anyone, the benefit of the doubt. You see.

Mr. Nyland: Oh, sure but not in the sense of Work. No, there is only one thing that means Work, an attempt to wake up. And no amount of nice feeling lovely, this and that words and so forth is all subjective and belongs to this earth and people will die with ...yes.

Juanita: Yes, I see now. That is vanity then.

Mr. Nyland: I don't care what it is. Doesn't matter. That's the way they want to live. And the kindness of course, it is not vanity, it is kindness that is willingness to help them. But you have to help them and for that you have to tell them ABC. This is Work. Now unless you try to understand what is objectivity you never build a soul. But the purpose is to build a soul. Or the purpose is to become ~~xxxxxxxxxxxxxxxx~~ free. Or if one says, "I wish to become a harmonious man", then my purpose is to make that what is now still latent potential into a full grown emotional body or intellectual body. So that that what could be completed for man is that what is...could be his objective life in addition to that what he is now as a subjective life. But it has to be told very definitely...This is Work. You observe and by observation I mean observe that what is my manifestation physically and I observe impartially. I record facts as they are and I accept them as they are. And they have to be recorded at the moment when they happen. These are 3 absolutely fundamental steps. And when they are not adhered to or when one is forgotten, they will not build any soul in heaven.

Juanita: The work is building this soul (of personality?) and there is nothing else that counts. None of these side issues that seem good.

Mr. Nyland: No they won't.

Juanita: Well, I tried to include, you know, or embrace...

Mr. Nyland: The side issues are good for preparation. The side issues are good for a person to realize that something ought to be done. You know, people are not fools and they go in different directions hoping that something will uncover and they do uncover certain things of themselves. They know a little bit, certain tendencies, they know that at times they are too angry without any rhyme or reason. That at times they are stupid. At times they are not kind enough. At times they really ought to behave differently and sometimes they wish they could and they do it, ~~and~~ sometimes they are a little perceptive.

Juanita: But when they do it, that is not Work because they try to...

Mr. Nyland: No, it is still identified. It still belongs to a facet of their personality.

Juanita: I was trying to include good intentions, I guess. You know, into the framework of Work.

Mr. Nyland: But it is not God. It belongs to earth. We are talking about Heaven. We are talking about a quality that is not of this earth. And the only quality that is not of this earth is objectivity. Everything else that is subjective is still of this earth and it can be beautiful and lovely but it is not the kind of material that we build something that can stay away from earth. Everything that I build on earth, of this earth, will be destroyed. My earth, and at death, when it is my body.

Julia: Mr. Nyland, that's the reason that I asked you about this. I haven't really put forth a great effort to get new members. For the 1st place, I did not know enough about it myself. I didn't have the proper understanding of teaching and I wanted to learn myself before I ventured out to...

Mr. Nyland: I think you are quite right. Make Annulios 1st for yourself that you can agree...

Julia: I wasn't qualified because I didn't have...

Mr. Nyland: No, you are quite right.

Julia: ~~Ixxxxxxx~~ Because I was too young in it myself.

Mr. Nyland: That's right.

Julia: And that's why I (haven't ?) and you remember one time, I was talking to you about my daughter. You asked me to tell her to write to you?

Mr. Nyland: Yes.

Julia: Well, I haven't even told her that because I didn't..haven't been down and I would rather talk to her and that's why I haven't made any effort to because I was not qualified to do it.

Mr. Nyland: Good. You will find again, the same way as what I said before. At the proper time, you will continue to do what you then feel you can do. And it is far better to remain conscientious about it instead of trying to hurry.

Julia: I'm very conscientious.

Mr. Nyland: That's quite right. You should be. Because these are not things that should be taken lightly.

Julia: When you deal with people or a soul~~x~~ you are dealing...

Mr. Nyland: You deal with a responsibility.

Julia: You deal with a responsibility.

Mr. Nyland: That's quite right.

Julia: I used to be on probation work...

Mr. Nyland: Yea, that's right. And don't beat around the bush with something that is as if just as good or offer it as a substitute. It cannot do it and it is sinful to do it.

Julia: Yes sir. I certainly think it is.

Mr. Nyland: One has no right to say certain things to other people that you know are not helpful enough and can never lead them to any truth.

Julia: That's the way I feel about it. But, I would love to see you...well, just...

Mr. Nyland: Well, it will come, you see because gradually and there is no time that one can say, "after that I will do it" or a deadline or so. It will

come at a certain time with such conviction that one knows one has to. You know, the question is when is a person, when will he become famous? One morning he wakes and he finds himself famous. There is no determination and it is not him. He cannot do it. It is something that he finds himself at a certain time with a very definite conviction of being committed and from that time on he will start talk and do, ~~you might say~~ whatever he can because the commitment, you might say, has been placed on him. One can pray for it and maybe such a prayer is not heard until the person is ready, so that prayer actually can be given.

Julia: Now I use prayer.

Mr. Nyland: Yes, it's right.

Julia: I do. I use prayer to remind me that I have not been what I should have been. It pulls me closer.

Mr. Nyland: It collects you.

Julia: And I also use church because I think its like a field of harvest. It is not given to you. You have to search to find.

Mr. Nyland: The question is always, religion is a personal life. It is your personal growth and your personal relationship towards God and your development of your conscience. Now, anything that will help you towards that and the fulfillment of that aim is correct. If you get it in church, more power to you. But together with going to church and being diverted, maybe that there is criticism, or by certain people who give you without any question, a certain substance and say, "Here, you chew that and it will be all right". It turns out to be ordinary water.

Julia: I don't use it that way, Mr. Nyland.

Mr. Nyland: Good. Don't use too much of it because very little of it is more than enough to ~~remind~~ be reminded that one has to work.

Julia: I think my minister would be surprised if I told him that I thought Sunday a week ago, he missed his sermon entirely. Now that's how much I... I don't swallow.

Mr. Nyland: Also in that try to become looser and looser from it. You will see that it will come in time that one is quite loose and then still one can maintain, let's say, going to church for a different kind of a purpose. But then one want to go to church because you wish and its not because the church or the minister is calling you. Only do what you believe is right for you.

Julia: Well, sometimes I don't want to go and I don't.

Mr. Nyland: That is another question. If you wish to go, you simply say, "I wish to go". Exactly ~~xx~~ when you don't want to go. Exactly at that time. But you are going to use it for a different purpose. You are not going to use it because you are going to overcome your not wishing to go. You are going to use it knowing that all the time you really don't want to go and then you convert that into work on yourself.

Julia: That's how I use it.

Mr. Nyland: That is how to use it. That is how you do the different things that you don't like to do in order to have the energy that otherwise will go into doing it with resentment. You use the resentment, you use the hate, you use the anger for the purpose of waking up. The energy has to come from somewhere.

Bill, would you like to ask something?

Bill: No, I don't feel that I know enough to ask about anything yet.

Mr. Nyland: No, you are quite right.

Esther?

Esther: I don't think I know anything to ask. I'm soaking it up like a sponge.

_____? Well, Mr. Nyland...

Mr. Nyland: I think, Esther, just let it go. You listen , you read, you think a little bit more and out of that certain things will become clear. What, we talk, listen to the tape again sometime and then you will recall certain things that might have some meaning.

I am under the influence of an organ. When I do say it, I know that the organ doesn't exist anymore and that therefore the influences or the consequences and not have any power.

Julia: Is that when this organ ceased to exist with them and went to the head?

Mr. Nyland: No, The organ was simply - let's say it this way. If you have your eyes closed, something of course is taking place as an experience and you would say I am glad. When you open your eyes, something else takes place and you say I'm not glad. What happened? One is a state and the other is a state. And the difference between the two is opening eyes. So nothing is changed as an organ taken away - only a condition has received new light. You see, I have introduced a certain form of wisdom which I didn't know before and it has become to me that now with my eyes open I have a different state. It is like that with the consequences - the belief in the consequences and the not believing. When I believe in the consequences only there is a chance only that I say it doesn't exist - but when I believe in the existence I would have to say it doesn't exist and I have no reason to assume that because my statement first was that it existed. But when I say the consequences are there, now I can see that the consequences may still be there but that what caused it is not there. Therefore there need not be consequences. If there is a sound and it is struck, I live under the consequences of the sound when it was struck and the rates of vibration which are then still in existence are like sound to me. But the organ is gone. You understand what I mean?

Julia: Mr. Nyland, we'll play a hole in this tape we'll play this tape so much. When we get your tapes it takes us hours to get through them because we are always running back...let's see what he said on this one. Did you get that: And its a constant. He don't play a tape straight through and shove it in the box and mail it. He'll say, hold that tape. Maybe tomorrow we'll find something else on it. You just don't know. It's like reading Gurdfieff. It's over and over.

Mr. Nyland: Yes, I think I know.

Julia: Because we are really interested in the Work and I think in time when we're a little better qualified ourselves I think we'll grow even more.

Mr. Nyland: Yes, yes, you will.

Julia: There's one little question I would like to ask you. I don't want to be selfish, I'm just full of questions today. You spoke of this fluid in the spine, the Kundabuffer and that was mentioned in ALL and Everything. I couldn't clearly understand the tape when you were talking about this fluid. Now let me ask you this. This Kundabuffer, wasn't that finally lost?

Mr. Nyland: No, the consequences of the organ Kundabuffer, one is still living as if it still exists.

Julia: I see.

Mr. Nyland: There are different kind of pictures for that. I assume that I am in prison because I know I am bound but as soon as I make a determination that I want to be free, I find I am free. I have to assume because of ordinary impressions of ordinary life that I'm subjective. At the same time, when I know that this subjectivity is not what I wish, at such a moment, I can experience an objective (?). It depends entirely on how one wants to look at it. I may forget for a long time that God exists. At a certain moment I say, "But he exists". I forget myself in many activities at a certain moment I say "But I am". You see, these are experiences in which then during the time that I don't say it,

Julia: Yes sir, I understand. What about the fluid?

Mr. Nyland: The fluid is simply to indicate that there was a condition which was necessary and don't mix up too much of that kind of a theory. Because it is not important to start with. There was a condition which which was considered the center of one's physical body. And that was in the place Kundalini. That is at the base of the spine. And it is there actually where the Kundabuffer belongs. As that what is the central point of an ordinary nervous system. Sympathetic system - which connects, at that point, that what is physical body with that what is emotional body. And the fluid simply means that that what has served for the maintenance of the physical body now can be directed in the direction of the emotional body.

Julia: Also - you have your gland - do you say pineal (N*pineal) - pineal gland. That also has-that is a very-

Mr. Nyland: That is a reduced organ-a reduced gland which is not used anymore for the original purpose for which it was created. It was neglected (Julia: That goes into that "I" doesn't it?) That's right and it goes into the development of an objective region. If it had continued to function as when one was a child - when it was originally created with the body and if it had received food it would have remained in existence and created an objective faculty naturally. (Julia: Well it was an ancestral thing- what was is-That's the coat of the "I"? the covering.) It is a different "I". (OK) It is you might call it the Third Eye if you like. (ON--talking among themselves) That's right. It belonged to that kind of knowledge which was at that time almost commonplace and which knowledge has been completely lost and we as human beings are an example of it- how terribly atrophied it has become. But there are two things. 1. In the olden days, people were more natural and lived longer and had a chance of continuing to develop it and also it exists in small children up to a certain age. Whenever they reach the age of 3, it is practically lost already- and becomes

(?). But there is a period between 3 months after birth and 2 years which is very important for a child and about which they don't know very much. Because the memory doesn't extend much further than 2.

Julia: None of this is connected with the aura is it? (with what?) aura.

Mr. Nyland: No. No. That is an atmosphere.

Julia: I had a reason for asking that.

Mr. Nyland: No, this is an inner condition in which whenever the state has reached a certain place an aura can start to continue to exist and it is fed as an aura from the outside. When it is just an exuding something as an (?) from inside, it has reached a limit out of which it cannot go further. That is, it has reached it's own limit. An aura is fed from outside-(?) .

Julia: I knew that, I knew it was. I had a reason for that, for asking that Mr. Nyland and I knew good and well it was wrong.

Mr. Nyland: You run faster than this one I think?

Julia: Mine is going to run out. (N: so will this. Maybe just as well) Marjorie said she has some more on hers, but I'm going to stop this so I won't have to rethread it, you know.

Mr. Nyland: Yea. We'll stop it anyhow.

Julia: Well, Mr. Nyland-it sure has been wonderful. This tape is gonna be worth a million dollars to us.

Mr. Nyland: Good- fine. I'll be very happy to get it.

END